

*Pitardes*

DIRECTIONS  
FOR THE  
Devout and Proper Use  
OF THE  
COMMON-PRAYER  
IN THE  
DAILY SERVICE  
OF THE  
CHURCH.

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*I will pray with the Spirit, and I will  
pray with the Understanding also, 1 Cor.  
xiv. 15.*

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The EIGHTH EDITION.

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L O N D O N :

Printed and Sold by M. DOWNING, in Bartho-  
lomew-Close, near West-Smithfield. [Pr. 2 d.]

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M.DCC.XLI.

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DIRECTIONS  
FOR THE  
Devout and Proper Use  
OF THE  
COMMON-PRAYER,

As it is used in the  
*Daily Service of the Church.*

**I**T is grievous to consider how many Christians there are (if such as they deserve the Name of *Christians*) who *come not to Church at all, or very seldom*, to pay that publick Duty and Worship to GOD, which our Religion

gion calls for. And even of those that *do* come, we find the greatest part behaving themselves in such a careless manner, as if the Worship of GOD were either not their Business there, or not worth minding. Some *fit* all the Time of Prayers, or put themselves into such other lazy and irreverent Postures, as shew sufficiently they have no Sense of what they should be doing, no Awe upon them of that glorious Majesty to whom they should be praying. Others *lay themselves to Sleep*, or trifle away the Time *in thinking of their worldly Affairs*: Others gaze and stare about upon the Congregation, or keep *talking and whispering* with their Neighbours; and this is especially observable while *the Lessons* are reading; as if the Word of GOD could teach them nothing they did not know before; or as if they were not concerned to heed, what their Creator says to them. With regard to such cold and careless Worshippers, we may apply to the Church, what *Jacob* said of *Bethel*, *Surely the Lord is in this Place, and they knew it not*. They don't consider, that they are in the immediate Presence of GOD,  
and

and that by such a rude Behaviour they affront him to his Face, while they should be devoutly attending upon him.

Others there are, who do indeed shew some Inclination to mind the Prayers, and all the rest of the Service: but they do it with so much Disorder and Confusion, as shews they don't rightly *understand the Difference* betwixt one Part of the Service and another; that some are *Prayers*, some *Praises* and *Thanksgivings*, some *publick Professions of the Christian Faith*, and some no more than *Instructions, Commands, or Exhortations to the People*. We often find them repeating after the Minister what *He* alone should speak, and *they* should only *hearken to*. And they are also apt, when they join in the Prayers, to say them after him so loud, as must needs be troublesome, and disturb those that are near them. Now that such well-disposed Persons may be taught to govern their Devotion better, and to serve G O D not only with the *Spirit*, but with *Understanding* too, the following Directions are earnestly recommended to their Practice.

*First* then, Be sure you *come so early* to Church, as to be there *at the very Beginning* of the Service: for G O D will not be served by halves. The same Obligation lies upon you to attend *every Part* of his publick Worship, as to *come to Church at all*. And if you miss the Beginning of it, you lose the opportunity of Confessing your Sins, and the Comfort of hearing your Pardon read to you thereupon; beside that, by coming late, you disturb the Congregation, to make way for you. Be sure also *not to leave the Church*, without great Necessity, till after the Minister has pronounced *the Blessing* that concludes the whole Service: for if you go out before, you shew that you *despise* the Blessing, and therefore cannot expect *the Grace and Peace of G O D* should go along with you.

Having, as soon as you could get an Opportunity after your Entrance into the Church, cast your self down upon your Knees before the Master of the House, the Great G O D of Heaven, and lift up your Heart privately to him, for his Help and Assistance to perform those solemn Duties of Religion which you come there  
for ;

for; fet your selves in good earnest, as in *G O D's Sight*, keeping your Thoughts only upon him, looking upon him as observing what you *think*, as well as what you *say* or *do*, all the while you are before him. And attend to the Nature and Order of every Part of the Service.

The first Thing done by the Minister, is to read some *Sentences* out of *G O D's holy Word*. Hearken diligently to these, and consider them as spoken by *G O D* himself at first, and now repeated in your Ears, to put you in mind of something, which he would have you to believe or do upon this Occasion. And they are all such *Sentences* as put us in mind of our Sins against him, and of his Promise to pardon them, if we do repent; that so we may carry our selves with that Reverence and godly Fear before him, as becomes those who are sensible of their own Sinfulness, and Unworthiness to approach so great a Majesty; and likewise with that Faith and humble Confidence which becomes those who believe, that upon our Repentance, he will pardon and accept us, according to his Promises.

*The Sentences.*

*The Exhortation.*

Then follows a grave *Exhortation*; and while this is reading (which is the *Minister's* Part alone, and *not to be repeated after him* by the Congregation) take particular notice of every Word and Expression in it, as contrived on purpose to prepare you for the Service of God, by possessing your Minds with a due Sense of his special Presence with you, and of the great Ends of your coming before him at this Time; but more particularly to compose your thoughts for that Part of the Service which follows next, the *humble Confession of your Sins*.

*The Confession.*

And here, while you are *confessing to GOD* with your Mouth, repeating Sentence by Sentence after the Minister, be sure to do it also in your *Hearts*; calling to Mind as many as you can of those particular Sins which you have been guilty of; either by *doing what you ought not to do*, or *not doing what you ought*, so as to repent sincerely of them, and steadfastly to resolve against them for the Time to come; imploring *his Mercy* in the *Pardon* of them, and his *Grace*,  
that

that from thence-forward you may *entirely forsake them.*

The Confession ended, *The Absolution.*  
 and you continuing upon your Knees, the Minister stands up, and in the Name of GOD declares and pronounces *Pardon and Forgiveness* to all that *truly repent*, and *unfeignedly believe his holy Gospel.* And while the Absolution is thus pronouncing, you are to hearken to it with perfect Silence, *not reading or repeating it along with the Minister*, as many ignorant or thoughtless People do; for it is the Minister's Part alone, as GOD's Ambassador, and making this Declaration by Authority from GOD: but every particular Person there present, ought humbly and thankfully to apply it to himself, so far as to be fully persuaded in his own Mind, that if his Conscience tells him, he does *really and heartily repent*, and *sincerely believe in Christ*, he is now discharged and absolved from all his Sins, as certainly as if GOD himself had declared it with his own Mouth, since his Minister has done it by his Order.

*The Lord's  
Prayer.*

The next that follows is, *the Lord's Prayer*; in which the whole Congregation joins: For looking upon our selves as absolved from our Sins, upon Repentance and Faith in Christ, and by consequence as reconciled to G O D, we take the Boldness to call him *Father*, saying, *Our Father, which art in Heaven, &c.*

*Preparation  
for praising  
G O D.* This done, we lift up our Hearts and Voices to G O D, for his *Assistance* in the *Praises* we are about to offer him:

The Minister crying out, *O Lord, open thou our Lips*; and the People answering, *And our Mouth shall shew forth thy Praise*; the Minister again, *O God, make speed to save us*; the People, *O Lord, make haste to help us*. Then immediately *standing up*, we put our selves into a Posture of praising and and magnifying the Eternal G O D, for his infinite Greatness, Goodness, and Mercy. For which Purpose the Minister first says, *Glory be to the Father, &c.* the People, to shew their Consent, answer, *As it was in the Beginning, &c.* The Minister calling again upon the People, *Praise ye the Lord*; and

and the People answering, *The Lord's Name be praised*; we go on accordingly to *praise him by The Psalms* saying or singing the *Nine- and Hymns. ty fifth Psalm*, and then the *Psalms* appointed for the Day. After every one of which (to testify that it is *the same divine Being*, three Persons and one GOD, in Honour of whom these Psalms were composed and made use of in the *Jewish Church*, and who is still praised and worshiped by them in the *Christian Church*) we repeat that incomparable Hymn, *Glory be to the Father, &c.* Now while you, together with the Minister, are repeating these *Psalms*, and this, or the other *Hymns* that are used in other Parts of the Service, to the Honour and Glory of God, *observe the Minister's Part* as well as *your own*, and lift up your *Hearts* together with your Voices to the highest Pitch you can, in acknowledging, magnifying, and praising the infinite Wisdom, and Power, and Goodness, and Glory of the most High GOD in all his Works, the Wonders that he has done, and still does, for the Children of Men, and for you among the rest. And  
in

in doing this, *you stand up* ; not only to signify, but to forward the lifting up of your *Minds* at the same time : for as on the one hand, if our Souls be really lifted up in the Praises of GOD, our Bodies will naturally rise to accompany them as far as they can towards Heaven ; so on the other hand, the raising up of our *Bodies* helps toward the raising up of our *Souls* too, by putting us in mind of that high and heavenly Work we are about ; wherein, according to our weak Capacities, we join with the blessed Saints and Angels above in praising GOD now, as we hope to do it for evermore.

*The Scriptures read.* When GOD's Word is reading in either of the Chapters, whether of the Old or New Testament, receive it not as the word of men, but, as it is in truth, the word of GOD, which effectually worketh in you that believe, 1 Theff. ii. 13. and therefore hearken to it with the same Attention, Reverence, and Faith, as you would have done, if you had stood by Mount Sinai, when GOD proclaimed the Law ; or by our Saviour's Side, when he published the Gospel. But remem-

member also that you *hear* in order to *practise*, and be ye *DOERS* of the word, not *HEARERS* only, *deceiving your own selves*, Jam. i. 22. Observe in those Parts of Scripture that are read to you, what Sins Almighty GOD there warns you against, what Duties he there requires you to perform, what Doctrines he there teaches you; and be sure that when you go home, you think of them, and live accordingly.

As soon as the first *Hymns after*  
Lessons is read, and a- *the Lessons.*  
gain after the Second,

we renew our devout *Praises* to GOD in certain Hymns appointed for that Purpose. And then

with one Heart and *The Creed.*

Voice we all repeat

*the Apostles Creed*, or that of St. *Athanasius* upon the Days our Church has order'd it, to signify and declare our Assent to, and firm Belief of the whole Scriptures, but especially of the Christian Gospel. Many ignorant People seem to take the Creed to be a *Prayer*, and repeat it devoutly, with Eyes lifted up, *as such*; which is a very gross Mistake. It is not a *Prayer*, but only a solemn *acknowledg-*  
*ment*

*ment and profession of our Faith, or what we do believe as Christians. And by repeating it here, we do in the Face of the Congregation profess our selves to continue in the Number of Christ's Disciples ; and that as we were at first baptized, so we still believe in the Name of the Father, Son, and Holy Ghost, one G O D blessed for evermore. And this also we do standing, to signify our readiness to defend this Faith, to the utmost of our Power, against all Opposition whatsoever. Be sure therefore that you really believe every Article as you pronounce it, that you be not found Dissemblers and Hypocrites in the sight of God: and when you stand up to repeat the Creed, let it be your serious Purpose to continue in that good Profession, and to stand by it, and stick to it, under all Persecutions, if you shall be called at any to time suffer for it.*

The next thing we do  
*The Prayers* is, to make known our  
*or Collects.* Wants, and present our  
*Preparation* Petitions before G O D.  
*thereto.* But seeing that neither  
 Minister nor People can  
 possibly do it aright, without the As-  
 sistance of G O D himself, the Mi-  
 nister

nister first prays for God's special  
 Presence with the People, saying,  
*The Lord be with you*; and they put  
 up the same Petition for the Mini-  
 ster, answering him, *And with thy Spirit*.  
 Then immediately we adore, and  
 beg for Mercy from each Person of  
 the blessed Trinity, saying, *Lord, have*  
*mercy upon us. Christ, have mercy upon*  
*us. Lord, have mercy upon us.* And  
 having again addressed our selves to  
 GOD in that most perfect Form,  
 which Christ himself hath taught us,  
*The Lord's Prayer*, the  
 Minister and People *Short Ejacula-*  
*by Turns lift up their tions, or Peti-*  
*Hearts to GOD in tions.*  
 some short and hea-  
 venly *Ejaculations*, striving as it were  
 to out-vie each other in prevailing  
 with the Almighty to pour down his  
 Blessings upon us. Then  
 in an humble and so- *Joint Prayers*  
 lemn Manner *we join or Collects.*  
*together* in petitioning  
 the divine Majesty for his Grace and  
 Favour, his Defence and Protection,  
 his Mercy and Blessings, for *our selves*  
 for the *King*, for the *Royal Family*, for  
 the *Church*, and for all *Mankind*. This  
 we ordinarily do in the *Collects* ap-  
 pointed

*The Litany.* pointed for that Purpose ; but upon *Wednesday, Friday,* and the *Lord's*

*Day Morning*, we do it in the *Litany*, and in such a *Litany* as comprehends all and every thing that we can ever need to desire of Almighty G O D, either for our selves or others.

While these Prayers  
*Reverence and* are reading, we ought  
*Devotion in* devoutly to continue up-  
*these Prayers.* on our *Knees* ; not sitting,  
or in any other slothful

Posture, as too many profanely and irreverently do: see therefore that as you come to Church to pray to G O D, you do it in that awful, lowly, and solemn Manner, which becomes Creatures, when you speak to your great and Almighty Creator. And altho' you ought not to repeat them aloud, to the Disturbance of other People, yet you must repeat them *in your Hearts* ; your Minds accompanying the Minister from one Prayer to another, and from one part of each Prayer to the other, all along, with Affections suitable to the Matter sounding in your Ears ; humbly adoring and admiring G O D, according to the Names, Properties, and  
Works,

Works, which are attributed to him at the beginning of each Prayer; earnestly desiring the good Things, which are asked him in the Body of it for your selves or others; and stedfastly believing in the Merits and Intercession of *Jesus Christ*, for your obtaining of them, when he is named, as he is at the End of every Prayer, except that of *St. Chrysostom*, because that is directed immediately to Christ himself. At the Conclusion of every Collect also, you are to testify your sincere joining in it, by saying *Amen*; which signifies, *so be it*;

or, *thus I heartily pray*      *Answers in*  
*God it may be.* But in      *the Litany.*

the *Litany*, the like Assent is signified by *the Answers* which the People are directed to make in their proper Places: As, *Good Lord, deliver us*; that is from all those Sins or other Evils which the Minister has just before mentioned; *We beseech thee to hear us, good Lord*; that is, to grant those Blessings which the Minister has just now recommended to our Desires. By these we do expressly, and more at large, make the several Petitions recited before by the Minister,

ter, *our own* Petitions and Requests to  
G O D.

*The general* And having thus in the  
*Thanksgiv-* Collects or Litany pray-  
*ing.* ed for all necessary Bless-  
ings for our selves and

others, it is but fit we  
should *praise* him also for those Mer-  
cies we have already received ; and  
give Thanks, not only in behalf of  
our selves, but (according to the A-  
postle's Direction) for *all Mankind* ;  
which we do, toward the End of the  
Service, in the *general Thanksgiving*.  
Here, if we have any special and parti-  
cular Mercy to bless GOD for, upon  
our own Account, let us thankfully re-  
member it, and secretly in our Hearts  
return our Praises for it, when we  
come to that Passage, *Thy Goodness  
and Loving kindness to us and to all  
Men.* But let us stir up our selves  
to the utmost Fervency that is pos-  
sible, when we praise him for his in-  
estimable *Love in the Redemption of the  
World by our Lord Jesus Christ, for the  
means of Grace, and for the hope of Glory.*  
For as these are the greatest Blessings  
he could bestow upon us, the thank-  
ful Acknowledgment of them is one  
of the chief Ends of our coming to-  
gether

gether thus in Christian Assemblies. And let us not only heartily *pray*, but sincerely *resolve* and *endeavour*, to shew our Sense of these, and all GOD's other Mercies, by our holy and obedient Lives.

After this general Thanksgiving, we have the Prayer of St. *Chrysostom*; and then, *the Minister* *The Blessing.* alone prays for, or blesses the Congregation with, *The Grace of our Lord Jesus Christ, &c.* (the People having nothing to do to repeat this along with him; for it is an Act of *Authority* in the Minister, belonging to *his Office* :) under which Blessing are comprehended all we have desired or can desire, to make us compleatly happy both now and for ever. And with this our common daily Service ends.

But upon *Sundays* and *The Communion Holidays*, we proceed to *the Communion Service*; to that Part of it at least which our Church enjoins to be used on such Days, tho' there be no actual Communion or Consecration. As to the *Prayers* here, the same Temper and Devotion is to govern us, as in those before put up: the same Reverence and

and Attention when the *Epistles* and *Gospels* are read, as when the other Scriptures (the first and second Lesson) are: the same Faith, and holy Zeal and Courage, when the *Nicene Creed* is repeated, as when the Apostles, or the *Athanasian Creed* is so. But that which is most particular in this Service is, that *the Ten*

*The Commandments.*

*Commandments* are solemnly read by the Minister; and, to express the greater Authority, as pronouncing them in the Name of GOD, he does it *standing*. The Congregation in the mean time is to *continue kneeling*; not that the Commandments are a *Prayer*, (as some weak People fancy them to be; nor are they to be repeated after the Minister, as many ignorantly do:) but it is with a peculiar Reverence that we ought to hear this awful Declaration and Summary of GOD's Will and of our Duty in the very Words of GOD himself; and because that at the end of each Commandment, our Church has piously directed us to beg the Mercy of God in pardoning what we have been guilty of against the Rule of that Commandment, and his Grace to keep it better

better for the future, in these Words ; *Lord, have Mercy upon us, and incline our Hearts to keep this Law ;* which being a Prayer, ought to be humbly offered upon your Knees. Be very serious therefore when the Commandments are read ; and think, as the Minister goes along in every one of them, whether you have not offended GOD in something contrary to that Commandment, (for in many things, we all offend, as the Apostle tells us, Jam. iii. 2.) and accordingly when you join with the rest of the Congregation in that short Prayer which follows it, beg Pardon of GOD with a deep and true Repentance ; and, whether your Conscience accuse you or not, be serious and in earnest when you beg of GOD to *incline your Hearts to keep that Article of his Law,* and to write the whole upon them more effectually for the Time to come.

This Part of the Service concludes also with a *Blessing* (to be pronounced by the Minister alone, and not to be repeated after him) which is in these Words ; *The Peace of GOD, which passeth all*

*The Blessing at the End of the Communion Service.*

*all Understanding, keep your Hearts and Minds in the Knowledge and Love of GOD, and of his Son Jesus Christ our Lord; and the Blessing of GOD Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.*

After the Blessing, it may be fit to continue still for some Time upon your Knees, humbly beseeching Almighty GOD to pardon what he has seen amiss in you since you came into his Presence; and that he would be graciously pleased to hear the Prayers, and to accept of the Praises which you have now offer'd up to him, thro' the Merits of *Jesus Christ*, our only Mediator and Advocate.

---

*A Prayer before publick Service, when we come into our Seat.*

**O** GOD, be merciful to me a Sinner; and by the Inspiration of thy Holy Spirit, so cleanse my Heart from all Sin and Carelesness, that I may perfectly

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fectly love Thee, and offer up  
to Thee an acceptable Sacri-  
fice, thro' *Jesus Christ* our Lord.  
*Amen.*

*A Prayer after Service is  
ended.*

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**G**Lory be to Thee, O Lord,  
who hast vouchsafed to  
admit me into thy House, to  
worship at thy Footstool. In  
Mercy pardon my Wandrings  
and Imperfections ; and let the  
Sense of what I have now heard  
be so grafted in my Mind, as to  
bring forth in me the Fruit of good  
Living, thro' *Jesus Christ* our Lord.  
*Amen.*

*F I N I S.*

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*All by JOSIAH WOODWARD, D. D.*

DIRECTIONS  
FOR  
*Devout Behaviour*  
IN THE  
PUBLICK WORSHIP  
OF  
G O D.

Ecclef. V. 1.

*Keep thy Foot when thou goest to the  
House of GOD; and be more ready  
to bear, than to give the Sacrifice of  
Fools: for they consider not that they  
do Evil.*

The EIGHTH EDITION.

L O N D O N:

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lomew-Close, near West-Smithfield.*

M.DCC.XII.

DIRECTIONS

By the Hon. the Secretary of State

for the Colonies

for the Colonies




BY THE HON. THE SECRETARY OF STATE

FOR THE COLONIES

FOR THE COLONIES

FOR THE COLONIES



# DIRECTIONS

FOR

## DEVOUT BEHAVIOUR

IN THE

## PUBLICK WORSHIP

OF

# G O D.

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*Eccles. v, 1. Keep thy Foot when thou goest to the House God ; and be more ready to hear, than to give the Sacrifice of Fools ; for they consider not that they do Evil.*

**T**HE Church is  
the House of  
G O D : Keep  
therefore thy Foot when  
thou goest to the House of

**I.** Of the  
Church, and  
the Reverence  
due to G O D  
therein.

**G O D.** As Men that walk in Danger look to their Steps, and take Care where they set their Foot ; so he that enters into the House of Prayer, had need to enter with great Cautiousness and Watchfulness : for he comes before a G O D who sees his Thoughts, takes notice of his Designs, and knows the most hidden Secrets of his Soul : He comes before a G O D that observes even his very Looks, and Posture, and Behaviour, and will at last call him to a strict Account for his Carelessness and Irreverence.

II. Were those Things seriously thought of, how could the Generality of us come into this House with no greater Awe, and with as loose Affections, as if we were going to a Play ? How could we *stare* and *gaze about* at Prayer ? How could we *let our Thoughts rove* and *wander*, while we seem to be engaged in Devotion ? How could we hear with that *Indifferency* ? How could we apply our selves to the Duties required of us, with that *Coldness* which is so visible in most Congregations ? How could

could we turn our Services into *meer Formalities*, and stand before the Great G O D *unconcerned*, and return from his House without any Relish of the Mysteries of Godliness, or a due Sense of Religion upon our Minds?

To see what Decency and Gravity Men observe in the Presence of a *Prince*, and how little Regard we have to the Presence of a *glorious G O D*, in the House which he is pleased to call his Tabernacle and Dwelling-Place, is enough to make the holy Angels conclude, that in the midst of his Temple we are Infidels.

1. To see how supinely some sit at their Prayers, as if they were praying to a Stock, or a Stone.

*The several Misbehaviours of Persons in the Church.*

2. To see others compose themselves to *Sleep*, as if the G O D they came to worship were (with *Baal*) asleep too.

3. To see how some come to *show their fine Clothes and Faces*, as if only to be seen and taken notice of, and to be admired by Spectators.

4. To see how others *strive for Places*, for Superiority and the chief Seats in their Synagogues; and there vent their Pride, their Anger, and their Malice, where they ought to express their greatest Humility and Charity.

5. To observe how others *discourse of their worldly Concerns* here, or behave themselves as if they thought of nothing else. While others are *Whispering, Laughing, and making Remarks*, or paying their *Compliments*, where they are to mind only the great Concerns of their immortal Souls.

To see all this, what can we infer, but that Men have no Sense of the awful Majesty on high, no Sense of the Mysteries the very Angels desire to look into?

These things, my Brethren, ought not so to be.

III. *Directions for our reverent Behaviour.*

1. *As we go to Church.*

III. When therefore thou goest into the Temple of the Lord, remember the Magnificence of that GOD, at whose Footstool thou goest to worship.

When

When thou enterest  
in at the Door of this  
House, leave there thy  
worldly Thoughts and  
carnal Desires, and come  
filled with the Spirit in-  
to the Tabernacle of the  
Lord.

2. *Entering  
into the Church.*

First beg of GOD  
to prepare thy Heart:

3. *Entering  
into our Seat.*

Then sit, stand, and  
kneel there, as before the  
Searcher of all Hearts;

4 *In time  
of Divine Ser-  
vice.*

resolve to come away  
from thence edified, and with great-  
er Store of spiritual Blessings than  
thou hadst before.

In *Praying*, keep thy Mind disen-  
gaged from all outward Objects;  
thy Voice from disturbing those about  
thee; thy Eyes in a composed and set-  
tled Posture; free from all formal and  
Pharisaical Motions; and fix thy  
Thoughts only upon God, who hear-  
eth Prayer; and let thy whole out-  
ward Behaviour be such, as shall best  
express thy inward Sense of his Great-  
ness and Holiness.

In *Thanksgiving*, let thy Heart be en-  
flamed with the loving Kindness of the  
Lord, and praise thy GOD with  
joyful Lips.

In

In *Hearing*, apply the general Admonitions, and Exhortations, and Reproofs, to thy own Soul.

In *Reading*, make some spiritual Reflections on the Examples, Precepts, Promises, and Threatnings that are before thee.

In *Singing*, mind the *Matter* more than the *Tune*, and let thine Heart bear part in the Exercise.

In *Receiving the Supper of the Lord*, let not the outward humble Posture of thy Body, be all the Service thou performest: but fix the Eyes of thine Understanding upon the Cross of Christ, and there contemplate the Mercy that flows from it; and let the Consideration of his infinite Love in dying for thee, a Sinner, make thee to abound in Love to GOD and Man, and utterly to abhor and forsake those Sins, which were the Cause of his Sufferings.

*At thy coming out*, give  
5. *At coming out.* Glory to GOD, and beg that thou mayst not lose the Things that have been wrought in thee. And this is to keep thy Foot when thou goest to the House of God.

*A Prayer before publick Service, when we come into our Seat.*

**O** GOD, be merciful to me a Sinner ; and by the Inspiration of thy Holy Spirit, so cleanse my Heart from all Sin and Carelesness, that I may perfectly love Thee, and offer up to Thee an acceptable Sacrifice, thro' *Jesus Christ* our Lord.  
*Amen.*

*A Prayer after Service.*

**G**LORY be to Thee, O Lord, who hast vouchsafed to admit me into thy House, to worship at thy Footstool. In Mercy pardon my Wandrings and Imperfections ; and let the  
Sense

In *Hearing*, apply the general Admonitions, and Exhortations, and Reproofs, to thy own Soul.

In *Reading*, make some spiritual Reflections on the Examples, Precepts, Promises, and Threatnings that are before thee.

In *Singing*, mind the *Matter* more than the *Tune*, and let thine Heart bear part in the Exercise.

In *Receiving the Supper of the Lord*, let not the outward humble Posture of thy Body, be all the Service thou performest: but fix the Eyes of thine Understanding upon the Cross of Christ, and there contemplate the Mercy that flows from it; and let the Consideration of his infinite Love in dying for thee, a Sinner, make thee to abound in Love to GOD and Man, and utterly to abhor and forsake those Sins, which were the Cause of his Sufferings.

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Sense

(34)

Sense of what I have now heard  
be so grafted in my Mind, as to  
bring forth in me the Fruit of good  
Living, thro' *Jesus Christ* our Lord.  
*Amen.*

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*F I N I S.*



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